John La Motte Esqꝫ: Cittizen of London:
borne 1.° May 1577. and Deceased July 13. 1655.

John La Motte Esqs: Cittizen of London:
borne 1.° May 1577. and Deceased July 13. 1655.

Abrahams Interment:

OR

The good Old-mans Buriall in a good Old Age.

Opened in a Sermon,

At *Bartholomews* Exchange, *July* 24. 1655. at the Funerall of the Worſhipfull *John Lamotte Eſq*; Sometimes *Alderman* of the City of *London*.

By *FULK BELLERS* M.A. Preacher of the Goſpell.

Unto which is added a ſhort Narrative of his Life and Death.

2 KIN. 20.1.

Set thy houſe in order, for thou ſhalt dye and not live.

JOB 21. 22.

Acquaint thy ſelf now with God, and be at peace, thereby good ſhall come unto thee.

LONDON:

Printed by *R. I.* for *Tho. Newberry*, and are to be ſold at his Shop at the ſign of the three Golden Lyons in Corn-hill.

1656.

TO THE

Right VVorſhipfull, the truely Religious, THE Lady *Heſter Honywood.* AND To her moſt hopefull Nephew Mr. *Maurice Abbot*, of the Inner Temple.

Daughter, & Grand-ſon, Co-heires of *John Lamotte* Eſq; &c.

Much honoured,

He ſweetneſſe of Communion with God (whereby Saints taſte and ſee how good the Lord is) *is more clearly* diſcerned by *their own* perſonall experience, *than can be* declared by any verball expreſſions. *This was the higheſt pitch of* Adams *happineſſe, during his* eſtate of concreated integrity, *that hee was admitted to the enjoyment of this grand priviledge; what is it then for any of his fallen Off-ſpring, to be reſtored to this great exaltation? And yet we know that Beleevers, by faith in Chriſt, are reinſta-*

ted in this advancement, and are many times inabled to ſay, and that feelingly, truly our fellowſhp, (or our Communion) is with the Father, and with his Son Jeſus Chriſt. *This is the Heaven of Heavens, to Saints* Triumphant, *and Heaven here on this ſide Heaven, to Saints* Militant, Expectants *of Heaven hereafter.*

Κοινωνιαν ημετεραν. 1 Joh. 1.3.

Vnutterable is the Contentment that man finds ſometimes in his Cordiall acquaintance, with an Antient, Faſt and Religious Friend, *to whom he may freely, and fully unboſome himſelf, and from whom he may receive ſuitable, and ſeaſonable advice, with all candor and faithfullneſſe, upon all occaſions. Now if words cannot to the life hold out that ſatisfaction that man findeth in his converſe with man, like unto himſelf, is it any wonder, if I am not able fully to diſplay that heart-raviſhing delight, which the renewed ſoul meeteth withall, whileſt it nouriſheth humble and holy Communion with God, the high and lofty one that inhabiteth Eternity? It is agreed on by all, that holy familiarity with him is full of ſpirituall ſolace; though all my language be too ſhort, compleatly to deſcribe before you, how ſatisfactory and contentfull it is.* How ſweet are thoſe holy Parlies with God in praier, *and how pleaſant their returns? far pleaſanter to a gracious, than the returns of ſhips (richly laden with rareſt Commodities) to a Carnall heart;* how delightfull are the droppings of the Sanctuary, *whereby the ſouls of Saints become as* watered Gardens, *as* ſo many Edens, *and whereby they come to hear of joy and gladneſſe, ſo that the bones which God at any time hath broken begin to rejoice?*

How enſuring are the Incomes of the Spirit, *in that ſealing Ordinance of the Lords Supper, wherein the truely penitent and beleeving Soul,* looking *up to* Chriſt,

(*by*

(by the Eye of Faith) whom hee hath peirced, *and* being in heavineſſe for him, *&c. receives the pledge of the Remiſſion of his ſins, and of all other Covenant-Mercies, which more exhilerates him with heart reviving joy, then the ſight of a Pardon doth a condemned Malefactor?*

It was upon this account that the heart of David *was filled with ſuch Pantings,* as the Hart after the water-brooks, to come and appear before God *in ſoul-reviving Ordinances, and that Marqueſſe of* Vico Galeatius *that eminent Confeſſor, when offered Golden Mountains of Honours, and Riches, how reſolutely did he reply,* their mony periſh with them that think all the honours of *Italy, &c.* to be worth one hours Communion with God at *Geneva,* a place wherein Religion flouriſhed. *Now how abundant* that worthy and experimentall Chriſtian was *(to whom you owe your extraction, as branches to their root) in nouriſhing communion with God, and how ſweet hee found it, both in his life, and at his death, I need not relate to you in ſpeciall, who were full well acquainted with the manner of his holy Converſation in his Life, and of his comfortable departure at his end. My ſute to you is*

Honoured Lady,

Who have made ſuch Eminent progreſſe in Grace, Labor yet more and more to imitate your deceaſed Father, in walking in all the waies of holieſt Communion with God, treading dayly in his ſteps of Soul reſignation, Faith, Patience, Charity, Zeal, *and all other*

Honoured Sir,

Though you have attained as yet to a little more than a fourth of the days that your Indulgent Grand-Father *arrived at, yet hee hath left you, as a* Coheir of his Eſtate, ſo I hope of his graces alſo; *ſtrive therefore that hee may in all his ſoul-adorning endowments,*

ther Chriſtian graces, whereof he left an exemplary Copy to you and your hopefull Iſſue to write after. I need not ſuggeſt that it is conſtancy which is the Crowning grace.

ments, live in you, that as hee (and many others) looked upon you with a hopefull eye, whileſt hee lived, ſo the world may ſee you more and more, to *anſwer* all thoſe blooming hopes, now he is removed from you.

To conclude, my humble addreſſe to you both is, that you would be mindfull of all the holy Counſells and ſavory advertiſements *wherein he abounded towards you, and among others thoſe that he communicated to you frequently by his letters, and forget not that Letter (added unto his life)* whereby being dead he yet ſpeaketh to *you, and then doubt not, but there will bee a full return into your boſomes, of all the prayers which he ſo* fervently and frequently darted up *to Heaven in your behalfs, which is the perſwaſion*

Of your Worſhips much Obliged in the Lord.

Decemb. 24. 1655.

FULK BELLERS.

Abrahams

ABRAHAMS Interment:

OR,

The good Old mans Burial in a good old Age.

GEN, 15. 15.

And thou ſhalt go unto thy Fathers in peace, and bee buried in a good old age.

SOlomon tells us, *It is better to go into the houſe of Mourning, than to go to the houſe of Feaſting*, for *that is the end of all men*; and *the living* (the godly living) *will lay it to heart.* The Lord hath turned his own Houſe into a Houſe of Mourning unto us, upon this ſad account, *viz.* the interment of him, who as he was much eſteemed of by the Citizens of this Renowned City in general, ſo in ſpecial of this place, whereof he hath been an ancient and worthy Pariſhioner, and peculiarly by that great Congregation; whereof he hath been *a vigilant Elder near thirty years* together, one aged *in grace as well as years*, unto whom his perſonal Promiſe to the Father of the Faithful was

Eccleſ. 7. 2.

Ubi lugetur mortuus. Mercer.

made good; though not for the number of years that *Abraham* lived up unto, yet for that time that *Moses* reckons up as the ordinary term of the oldest age. Promises passed of general Mercies to particular persons may bee fulfilled over and over again, as that, *I will never leave thee nor forsake thee*, made first to *Joshua*, extended by *Paul* to all Beleevers, and in them daily fulfilled. The like I may say of this Promise here in some sense, there is somewhat that may be enlarged to all in Christ, as to go to their Fathers in peace, though for the latter branch of it, it be only made good to some, not to all, as to be buried in a good old Age, since all attain not to that period in the letter of it; yet in both the Branches of it, it may some way be accommodated to our deceased Brother, as in the sequel of our Discourse will plainly (by Divine assistance) be made out unto you. The words may be lookt upon with a double aspect. 1. Relative, 2. Absolute.

Psal. 90.

Josh. 1. 5. Heb. 13.

Id quidem Joshuæ dicitur, subesse vero generalem consolationem piorum, Apostolus hac allegatione docet. Paræus.

1 *Relative*, in reference to what goes before, and follows after; so they contain *a cordial* given to *Abraham*, *against a fainting fit* that might surprise him; God had passed many Promises to *Abraham*, in the former patt of this Chapter.

1 *I am thy Shield, and thy exceeding great reward*; I am so, and will continue to be so; for the passage in the Hebrew is *Elliptical*, and the Supplement may be made up by the future, as well as by the present time, or we may take in both, *I am*, and *will be so unto thee.*

אָנֹכִי מָגֵן לָךְ

2 *He will give him an Heir* out of his own Bowels, whence should arise an innumerable Issue, as the Stars in Heaven for number, or multitude, *vers.* 4, 5.

Zehneri Simst. p. 18.

3 *He will bestow the Land of Canaan* for their Revenue, and *that by Covenant*, vers. 7. 18. a large income for to support them.

Q. *Abraham* seems astonish'd at the hearing of these things, and Questions, *Whereby shall I know that I shall inherit it* vers. 8. a question *that sprang not out of diffidence, or absolute unbeleef*, but *out of an holy Admiration*, as one extasied

tasied with joy, and desiring more fully to be informed about it. *Sol.* To this God gives a double answer. 1 *Visional.* 2. *Verbal.*

1 *Visional*, They should have it when they had been first grievously afflicted, many of them slain, many chopt in peeces, which seems to be something of the Mystical meaning of those Ceremonies in that Sacrifice, by which the Covenant should be confirmed, *vers.* 10. *viz.* the dividing of the Sacrifice, and laying each peece one against another; and when the Birds of Prey should come down, i. e. *Pharaoh* and the *Ægyptians* fall on to devour them, the Lord would raise up one of Abrahams *Seed*, *implicitly Moses*, to fray them away, and to deliver his Off-spring, *vers.* 11. they should not want protection. Pezel. & Pareus in loc.

2 *Verbal*, vers. 13, 14. which make out the former Mystery. *Know of a certainty thy Seed shall bee a stranger in a Land that is not theirs* (*viz.* Egypt) *and shall serve them, and they shall afflict them four hundred years, and also that Nation whom they shall serve will I judge, and afterwards shall they come out with great substance.*

Probably the Searcher of all hearts saw *Abraham* in some doubt, why livery and seisin, or peaceable possession of that Land should be deferred so long? Hee therefore assigns the cause in the Verse after the Text, *for the iniquity of the* Amorites *is not yet full.* He was minded to root them up, and that none might in after times censure his proceedings as injurious, he will suffer them to fill up the measure of their iniquitie, that they might be without excuse, and the mouthes of all stopped, at the beholding of their total extirpation.

Q. *It may be yet some scruple might rest upon the spirit of* Abraham, *what shall become of me when all these evils betide my posterity?*

A. The Lord bids him rest satisfied, for before all these evils surprise thy Seed, thou shalt go to thy Fathers in peace. And hence the best Expositors render the Hebrew Particle (translated by ours as copulative) *discretively*, Leo Judæ. Junius. Pareus.

cretively, yet thou ſhalt go, or, *but thou ſhalt go* to thy Fathers in peace.

This Relative conſideration of the words may yeeld unto us this profitable inſtruction. That

Doct. *The Lord in his abundant Mercy ſometimes takes away his by death, from the beholding of future evils.*

This we ſee is promiſed here to *Abraham*. Leſt his heart ſhould rend in peeces upon the ſight of all the miſeries that ſhould befall his Off-ſpring in future times; hee ſhall firſt go to his Fathers in peace. The like for ſubſtance was promiſed to pious *Joſiah* long after; when evils were approaching apace, the apprehenſion whereof did much ſcare, and deject him, God caſt in this Promiſe for his ſupport; *Behold, I will gather thee to thy Fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and the inhabitants of the ſame*; the bare ſight of which (had he lived to have ſeen it) would probably have broken his heart, *viz.* the ſight of Religion ruined, his Sons captivated, his Kingdom rooted up, &c. God therefore removes him by death, from the beholding of any of theſe. Now that it ſavours of abundant mercy, to take away the righteous from beholding evils to come, let us conſider;

2 Chro. 34. 28.

Cæſas fuit Joſias 31. anno Regni, ætatis 39. quoties ei moriendum fuiſſet ſi diutius vivendo vidiſſet veram religionem everti, filios Captivos abduci, regnum exſcendi. Lavat.

First, *Is it not a great mercy, that a man ſhall be removed, before he come to be a ſpectator of other mens ſins?* the ſeeing and hearing of all the unlawful deeds of thoſe wretched *Sodomites*, amongſt whom *Lot* lived, was a trouble of heart unto him, and *keeps him as it were upon the rack*. This drew not a few, but many briniſh tears, yea rivers of them, from the eys of holy *David*, profeſſing that *rivers of tears ran down his eyes*, becauſe *men kept not Gods Law*. This filled the hearts of thoſe Mourners in *Ezekiel*, with heart-rending ſighs, and their tongues with heaven-peircing cries, for *all the abominations that were done in the midſt of Jeruſalem*; the *more grace, the more ſighing and ſobbing, weeping and wailing for other mens ſins*. God ſnatches away a gracious Father, Maſter, Huſband,

ἐβασάνιζεν 2 Pet. 2. 8.

Pſal. 119. 136.

Ezek. 9. 4

band, or Prince from the beholding of the graceleſſe practiſes of his *Iſſue*, *Servants*, *wife* or *ſubjects*, that would bee a corroſive unto him.

Secondly, *Doth it not ſavour much of Mercy to be taken away from beholding of other mens puniſhments?* was it not upon this account, that the long liv'd Patriarches were taken away by death, before the flood came? yea *Methuſelah* the year of the deluge (if that Chronologer bee not out) left his eyes ſhould ſee that diſmall ſight, the drowning of all fleſh. I perſwade my ſelf, that when *Abraham* lookt upon the ſmoak of *Sodom* and the Country about it, aſcending as the ſmoak of a furnace, it did occaſion no little grief of heart unto him; and what the beholding of the miſeries of *Jeruſalem* in the beſieging, ſacking, and ruining of it, did create to *Holy Jeremy*, his book of the Lamentations, penned upon that dolefull occaſion, may abundantly declare.

Bucholcer. Chronol.

Gen. 19. 28.

Septuagint. ἐθρήνησε τὸν θρῆνον τοῦτον

The death of *Jacob* and *Joſeph* before the oppreſſions came on, and ſtrange cruelties of the *Egyptians* made ſeiſure upon their off-ſpring, ſavoured of mercy; and it was a great bleſſing for *Auguſtine* to bee taken away by a naturall death, when *Genſerik* had beſieged *Hippo*, that hee might not ſee the cruelties of the Vandalls, that were breaking in upon the Church of God; and for *Pareus*, that hee ſhould die at *Heidelberg* before the enemy was Maſter of it, a place that hee ſo intirely loved.

Poſſidonius.

O Heidelberga Heidelbergi. In vita Parei.

Thirdly, *Is it not a great mercy to bee taken away from the taſting of evills in their own perſons?* that they may not feel the ſmart of grievous and direfull Judgements? he that is omniſcient foreſees calamities and judgements a coming which we cannot ſee; He took notice of the deluge in his own decree, before *the Cataracts of Heaven were opened*, hee therefore ſnatches away thoſe that he was minded to ſecure, leſt they ſhould be in wrapt in the common calamity. Our God (rich in mercy) deals as a prudent rich man, when hee ſees the fire come near his own habitation, hee removes his Jewells, or his treaſures, into another place, where they may bee ſecured from dan-

ger, or as a carefull Husbandman in catching weather in Harveſt; when hee ſees the Heavens beclouded, or a ſtorm up, hee will do his utmoſt to get his Corn into his barn, if poſſible before it bee wet. Wee read of the *Egyptians*, when they heard that God would cauſe it to rain a grievous hail, ſuch as had not been in *Egypt* ſince the foundation of it to that preſent, *hee that feared the word of the Lord amongſt the Servants of* Pharaoh, *made* his *Servants* and his Cattel *flie into their houſes*; ſo dealeth our God, when hee ſees a ſtorm a comming, hee driveth in his, that as they ſhared not with others in their ſins, ſo neither ſhall they partake with them in their ſufferings; yea even that Heathen obſerved, that when God brings on any remarkable deſtruction or Alteration in a Nation, hee firſt takes away them that are good in it.

Ex. 9. 20.

Plato.

Uſe I ſhall diſmiſs this Relative obſervation with this word of improvement, Lay to heart the Lords taking away of any godly profeſſors at any time; for albeit the diſpenſation ſavours of mercy to them, yet many times it proves ominous to them that are left behind; *when Swallows flie away, winter is then approaching* Their death indeed is a bleſſing unto themſelves, for bleſſed are they that *dye in the Lord*, and not only *they that die for him*; yet moſtly it portends evill to ſurvivers: however it ſhall bee well with themſelves as is here promiſed unto *Abraham*, which leadeth mee to the ſecond. *The Abſolute conſideration of the words*, which affords two ſoul cheering Cordialls.

Rev. 14. 13.

1 *Thou ſhalt go to thy Fathers in Peace.*

2 *And be buried in a good old age.*

A couple of Promiſes, or a *couple of Branches of the ſame Promiſe*, that would require a couple of hours for the unfolding of them, to view them exactly. I muſt deal as a Travailer that is on his way, who may glance his eye here, or there, but makes no ſtay till hee comes to his Journeyes end, no more ſhall I, till through help from my God I ſhall have ſpoken ſomething of both theſe, as they lie before you.

And

And for the opening of the firſt, we ſhall inquire.

Queſt. 1 *What is meant by his going to his Fathers? Was hee to go back to* Haran, *or* Ur *of the Chaldees, in his life, or bee carried thither, to be interred after death; or was hee to go to that place whither their ſoules went upon the diſſolution of their bodies?*

Sol. 1. *Abraham* was not to go to his Fathers, firſt, *In Body*; the place of his locall Interment, was to be (a) *Machpelah* in *Canaan*, and not any other place; ſecondly, Nor *in Soul*, that removed to the immediate fruition of God in glory; whereas many of his Anceſtors were Idolators, ſerving other Gods, and doubtleſſe many of them died in their Paganiſh condition. (a) Gen. 25. 7. Joſh. 24. 2.

2 But the ſenſe of this expreſſion is, *Abraham* ſhall die, that's the meaning of the Hebraiſm; thou ſhalt go to thy Fathers, that is, corporall death ſhall arreſt thee as well as it did do them.

Now if you compare theſe words with verſe the ſixt, where wee read that Abraham *beleeved in the Lord, and it was counted to him for Righteouſneſs*; though hee were a beleever in Chriſt, yet hee muſt go to his Fathers, that is, hee muſt die as well as they; this may inform us,

Doct. *That albeit faith in Chriſt doth exempt Beleevers from the ſecond, yet it will not free any from the ſtroak of the firſt death.*

Abraham though a Beleever, yea the higheſt in the forme of Beleevers, being the Father of the faithfull, yet hee muſt die; and it is no wonder, ſince *the Decree is gone forth from God*, which is farre more irrevocable than the laws of the Medes and Perſians. *It is appointed unto all men* (Beleevers as well as unbeleevers) *once to die.* When the *Scripture ſaith all, none is exempted*; ſome indeed have had a writ of Privilege from ſome kinds of death, yet none from death in the main. *Moſes* was freed from the bitings of fiery Serpents, as Magiſtrates ſometimes (through mercy) are privileg'd from death in times of common mortality, yet death ſurprized them in the end; for *Moſes* the ſervant of the Lord died in the land of *Moab*. Dan. Heb. 9. 27. Deut. 34. 5.

Moab. *Daniel* was ſecured from being devoured by
Joh. 8. 52 thoſe hungry Lions, yet his body became a prey to Death, as well as the bodies of other Prophets. *Eliſha* was
2 King. 13. 2 ſpared from being torn in peeces by the Shee-bears out of the Wood, yet Death took him away in the end.

2 This *Decree hath made ſeiſure in all Ages*, even where faith hath been in an eminent way, as in *Moſes*, witneſs his undertaking that difficult Embaſſage to *Pharaoh*, to deliver *Iſrael* out of *Ægypt*, Faith in the end did eat up all his fears, and engaged him in that difficult work, yet Death at laſt did arreſt him, as was hinted before; ſo in *Job*, a great Practitioner in the life of faith; that made him draw up this Reſolution, *Though he ſlay me, yet will I truſt in him.*

David, a Beleever, a man after Gods own heart, and yet Death overtook him; and *Paul*, who profeſſed, *I live, yet not I, but Chriſt lives in me, and the life that I now live, I live by the faith of the Son of God, &c.* yet, did not death ſurpriſe him?

I might be endleſs here, to ſhew you how Death attached Beleevers, both before, as well as under the Law, yea even in the time of the Goſpel; had the debt of Sin been taken off, and the Decree reſcinded, that Purſevant of Death would not go on daily to Arreſt Beleevrs at Gods Sute.

Thirdly, *The holieſt Beleever hath in his body* the Prin-
Rom. 5. 12. ciple *of death*, viz. *ſin*, and that entwiſted even with his very Nature; *As by one man ſin entered into the World, and death by ſin, and ſo death paſſed upon all, &c.* The holieſt may cry out, as thoſe Sons of the Prophets, *O thou man of God, death is in the pot, death is in the body.*

Bodies of Sin will become bodies of Death, becauſe ſin is in the Soul as a Canker at the root, that will kill the Tree, as the Worm that ſmote *Jonahs* Gourd, that made it wither away; this drew out that Empha-
Pſal. 89. 49 tical Quere, *What man is he that liveth, and ſhall not ſee death? Shall he deliver his ſoul* (himſelf) *from the hand of the grave?* A queſtion that carries a Negative anſwer

ſwer in the bowels of it, *q. d.* no man, even the moſt *eminent beleeving*, or *holieſt for living*, can free himſelf from the taſting of death.

Vſe. Look not you now that are Beleevers to be freed *from the common fare of all real Chriſtians, viz.* Death; count upon this, Dye I muſt, I know not how ſoon.

Q. *But if my faith exempt me not from death, what avails me to be a Beleever?*

Sol. Much every way, chiefly becauſe by Beleeving though thou be not freed from the ſtroke, yet ſure thou art to be protected from the ſting of death, ſo that even in the very jaws of death a Beleever may 1. holily exult, *O Death, where is thy ſting! O Grave, where is thy victory! the ſting of death is ſin, the ſtrength of ſin is the Law, but thanks be to God that gives us victory through Chriſt Jeſus our Lord*; 2. yea ſure thou art to be delivered from the Second Death, thy faith intereſting of thee in the firſt Reſurrection, and implanting thee into Chriſt, it frees thee from Condemnation. *He that beleeveth on the Son hath everlaſting life*, viz. even here ſomeway in poſſeſſion, as well as hereafter fully in reverſion. Beſides, thou maiſt be certain the condition of death is altered to thee, it being not now formally the wages of ſin, but turned into a part of thoſe advantagious chattles that do belong unto thee, 1 *Cor.* 3. 23. All is thine, *even Death*, as well as other things. *Death* to thee *is only the final period to* all thy *miſeries*, and *the ready inlet to thy full and eternal happineſs.*

1 Cor. 15

Rev. 20. 6
Rom. 8. 2

Joh. 3. 36

Now God permits his Decree to take hold upon thee for divers gracious ends and purpoſes, *viz.*

1 *To caſt out perfectly the remainders of ſin,* that even after our Converſion do ſtill abide within us. When the Prieſt under the Law had been to view the houſe infected with the Plague of the fretting Leproſie, the houſe was to be broken down, ſtones, the timber, and all the mortar of it: Jeſus Chriſt ſees the fretting Leproſie of Sin to be in thee, that will not be outed of its Habitation, till that earthly Tabernacle of thine be pulled down.

Lev. 14. 43, 44, 45

2 To *put an end to all the perplexing miseries that do befall thee here.* Whilst *Israel* was in the Wilderness they were infested with fiery Serpents, never totally freed from them till they came to *Canaan*; so whilst thou art in the wilderness of the World, thou art lyable to the stingings of many fiery Serpents, the fiery Serpents of Sin and Misery. Absolute immunity will be obtained by Death from them, and not before.

3 To *be a gate for thy Admission, or entrance into Heaven.* Death indeed to on unbeleever is the door of Hel, but to a Beleever it is the entrance of Heaven; this ineagered *Paul* with so much panting to be dissolved, and to be with Christ; what *Jacob* spake in another case, is true here of the death of a Beleever, *this is the gate of heaven.*

Gen. 28. 17

Vse 2. Yet *know this for thy comfort*, though death be unavoydable, dye thou must, yet thou maist assure thy self thou shalt dye in peace; which leads me to the manner how *Abraham* shall be gathered unto his Fathers, which is the *Elixir of the Promise*; He shall go in peace; whence we may observe,

Doct. *That it is a Beleevers transcendent Priviledge to go unto his Fathers, (or to dye) in peace.*

For the profitable handling of this truth;

1 Ile endeavour to shew you what is meant by going to his Fathers, or dying in peace.

2 Ile study clearly to make it out:

1 That it is a priviledge to dye in peace.
2 A transcendent priviledge belonging to Beleevers.

3 Ile cast in something by way of improvement.

Q. 1. *What is meant by going to his Fathers, or dying in peace?*

Sol. The Phrase is of different construction in different places of Scripture.

I finde it *sometimes opposed to a violent, immature, or forcible kind of end.* Thus to *Zedekiah*, as bad as he was, it was promised, *Thou shalt not dye by the Sword, viz.* a violent,

violent, but thou ſhalt dye in peace, *i.e.* come unto a *Natural death*, *Jer.* 34. 4, 5. ſo *David* adviſing *Solomon* to cut off *Joab* by a forcible death, he uſeth almoſt a parallel expreſſion, not in a promiſſory, but minatory way; *Let not his hoary head go down to the grave in peace*, i. e. let him dye a violent death, and be rolled to his grave in bloud. 1 King. 2. 6

But ſometimes *I finde it oppoſed to an uncomfortable end*, and then to dye in peace is *to dye in the ſenſe of inward peace, or in an eſtate of reconciliation*; and this I look upon as the common priviledge of all beleevers. *Joſiah* had this in promiſe, *though hee dyed of his Wounds*, yet he dyed in a reconciled condition with God; and this is the main of the Promiſe to *Abraham* here, compared with *verſ.* 6. 2 Chro. 34. 28

Abraham *beleeved in the Lord, and he accounted it to him for righteouſneſs, being now juſtified through faith he had peace with God*, And when he comes to dye he ſhall dye in peace, *being ſenſible of* his *ſtanding in the grace and favour of God*, and reſting on the invaluable merits of Jeſus Chriſt, whoſe day he ſaw, and upon that account with a placid ſpirit he reſigned up his Soul unto him. Rom. 5. 1. Joh. 8. Gen. 25. 8

Q. 2 How it may be made out, that to dye in peace is a priviledge belonging to beleevers?

1 *We call that a Priviledge which is an Immunity, granted to ſome of favour, and denied to others of juſtice.* Wee all deſerve as to dye, ſo to dye with fear, terrour, and amazement; but our God in mercy exempts Beleevers from the common Law of death, as it is the *King of Terrours, and vouchſafeth them this favour, to depart in peace, when others depart with horror. Privilegium eſt privata lex. Privatum ſeu ſingulare jus contra jus commune indultum. Hoſtien. Reginald praxis, fori prænit. vol. prioris, p. 547. * Job 18. 14

2 *This we ſay is the Beleevers priviledge*; for, as for 1 Unbeleevers, and all wicked men whatſoever, *there is no peace to the wicked ſaith my God*, they are *as the troubled Sea*, when it cannot reſt; *whoſe waters caſt out mire and dirt*; an elegant Similitude, whereby the Prophet ſetteth forth to the life the reſtleſneſs of wicked men, though the Sea hath no Winds, nor Tempeſts Eſ. 57. 20, 21

from without to infeſt it, *yet it is reſtleſs of its own nature from within*; ſo it is in wicked men, though they have no outward cauſes of trouble, yet ſtill they have cauſes of inward trouble upon point of Conſcienee, than which what more exquiſite torture or tormenter can there be? The Heathens tell us of the Furies laſhing wicked miſcreants. and theſe were only the laſhes of an inraged Conſcience, every mans own ſin creating Soul-racking trouble to each impenitent ſinner. But

2 For Beleevers, it *is unto them promiſed*, they being the perſons alone that love the Law, *Pſal.* 119. 165. *Great peace have they that love thy Law, and nothing ſhall offend them.* The Law of God, it is the picture of the mind of God, which a Beleever loves no leſs than a loving loyal Wife the Letters of her indeared Husband, yea, infinitely more, they being the perſons that alone are righteous, being juſtified by faith they have peace with God, and they alone ſhall enter into peace; they had peace *entring into them living*, and *they enter into peace when dying*; it is they, and they alone that are able to ſay when Death approacheth, *Lord now leteſt thou thy ſervant depart in peace, &c.*

Iſ. 57. 1, 2

Luke 2.

2 I will make out, that to dye in peace is a tranſcendent priviledge:

Sol. 1. That Logicians call *Tranſcendent*, *that exceeds in Nobility, Eminency, Sublimity*, all *Ariſtotles* Categories; beſides, to dye in peace, *in true Goſpel peace* was a thing he knew not of, and we ſhall not trouble our ſelves to labour to reduce it to any of them; this peace is the peace *of God that paſſeth all underſtanding*, it is that peace of God whereof he is the Author, and Conferror, that keeps our hearts ſtaid in peace, as *in an impregnable Gariſon*; this peace is prayed for as a priviledge of greateſt worth; *Peter* praies not only that Grace, but that Peace might be multiplied to thoſe to whom he wrote. And ſo *Paul*, *Let the peace of God rule in your* hearts, *as a Judge deciding all Controverſies*

Scheibler Metaph. lib. 2. c. 1 n. 15. tranſcendunt prædicamenta Communitate eſſendi. Φρουρήσει præſidio cuſtodiet. Beza.

Col. 3. 15 βραβευέτω

between

between them that are contending for Maſteries; nay, this was conferred by Chriſt as the greateſt mercy that wee might receive on this ſide Heaven, witneſs that *Golden bequeſt* of his, *My peace I give to you.* Princes in power Joh. 14. 22
ſeldom promiſe toys or trifles, but things of moment and greateſt worth. It was a great favour of Jeſus Chriſt to his Diſciples at ſea, to allay the Winds, and the Storms that were up againſt them, & what is it to allay the ſtorms of Conſcience that are upon them? Chriſt among other titles is dignified with this, that he is the *Prince of peace,* Eſ. 9. 6
yea our peace, who hath taken away the enmity between us and our God, having purchaſed peace for us, by no meaner price than the bloud of his Croſs; *that priviledge muſt needs be tranſcendent that was purchaſed at ſuch a tranſcendent rate.*

2 *Beſides, if we do but look unto the* nature of this peace, it is that peace that doth tranſcend all the Ken of Nature; Nature may take notice of peace with man, but for that peace with God, and peace with Conſcience, it is out of *Natures Horizon.* He *that hath peace with God, ſhall* Rom. 5. 1
always have peace in God, he *will ſpeak* peace unto his Pſal. 85. 9
people. If we have peace with him, he can make our Prov. 16. 7
enemies to be at peace with us. The Prince that hath peace with any State, hath peace with all the Forces belonging to it; we having peace with him, he can make all his Creatures to be at peace with us, not only the Beaſts, but the very ſtones in the Feild to be in *an amicable League* with us; and when peace rules in Conſcience, having tranquillity within, we need not care what ſtorms are without. When Chriſt ſpeaks peace to Conſcience, as once to the raging Sea, *peace* and be ſtill, who then can create trouble? *And if our hearts condemn us* 1 Joh. 3
not, then have we confidence towards God, ſo that triumphantly we may break out, *The Lord is neere that juſtifies me, who ſhall contend with me?* When a man hath been arraigned for his life, and after is acquitted, how is he inwardly comforted? it was this inward peace that inabled the Martyrs with ſerenity of ſoul, and undaunt-

ednes of ſpirit to paſs through the fiery Trial; and for Confeſſors, though ſurrounded with many troubles, yet hear their acknowledgments, the *Father loveth me*, the Son hath *redeemed me*, the *Spirit comforteth me*; how then *can I be ſorrowful?* in the moſt racking pain of the Stone crys out another, one asking him what he felt, he anſwered, *I have peace within, though* in my *fleſh I am ſenſible of moſt exquiſite torments*; it is this peace that is Heaven upon earth while we live, and rendereth us undaunted even in the jaws of death.

Mant. 118. 121.

Vſe. Now for the improvement of this truth, be perſwaded to get an intereſt in this priviledge, I mean to get well-grounded peace, that when Death comes you may go to your Fathers in peace. It may bee ſome may quere,

Q. *Do all that dye peaceably, dye in peace?*

R. Yes, *all that dye in an eſtate of true real Goſpel peace.* I confeſs there is as much difference between true and falſe Peace, as bet ween true and counterfeit Gold, Silver, or Jewels; yet this obſerve, that then peace is well grounded according to the tenor of the Goſpel, when

Joh. 16. 7,8

1 *It flows in after the convincing ſight of ſin*, when a man beholding his face in the glaſs of the Law, and the Curſe of it, hath been brought to cry out, *Sirs, what muſt I do to be ſaved?* Falſe peace ſprings out of a ſenſeleſs, benumbed, ſleepy, or ſeared Conſcience, that never met with any trouble at all, according to that of Chriſt, *When the ſtrong man* (*armed* with ſtrong corruption) keeps (poſſeſſion of) his palace, (*i.e.* his heart) his goods are in peace, all goes well, all is *at peace*; but when the Spirit comes in, and convinces of ſin, he ejecteth the ſtrong man out of his Dominion. Chriſt ſpake not peace, and be ſtill, to the Sea, until the ſtorms had been upon it; So neither ſpeaks he to Conſcience.

Act. 16.30,31

Luke 11. 12

Mar. 4. 39

2 *It comes from heaven*, even from the God of peace who is in heaven, and *ſpeaketh peace* (upon the ſenſe of their Juſtification) unto *his people*, who are a willing people, to ſerve him in all duties that he requires; yea, an obe-

Pſal. 85. 9

obedient, and holy people before him; falſe peace is altogether from Satan, who promiſeth peace, though men go on to *adde drunkenneſs to thirſt*, and ſtrikes a Covenant with the ſinner, which makes him fondly conclude, that he *hath made a Covenant with Death, and with Hell he is at an agreement*, this ſinful peace God ſooner or later will diſſolve, it ſhall not ſtand. But as for that true peace begun here, when we are made ſenſible of *the bloud of Sprinkling*, and have our Conſciences purged from dead works, it will indure unto eternity.

a Deut. 29. 19

Eſ. 28. 15. 18

Heb. 10. 22

3 *It is attended with Sanctity*, and that's the ground of *Pauls* conjunction of them, *Now the God of peace ſanctifie you throughout*; to whom God ſpeaks peace, he is always a Sanctifier, a purifier of the heart and life from ſin.

1 Theſ 5. 23

Q. *It may be ſome may ſay, how may we get into ſuch an eſtate that we may be ſure to dye in peace?*

S. If thy heart be toucht with what thou ſayeſt,

1 *Preſently fall upon the duty of repentance*, bewailing ſins of Nature, of Practice, againſt the light of the Law and Goſpel, crying mightily for pardon; this uſhered in true peace to *Davids* Soul, and brought him in caſe in the ſetting of his bones, and making him to rejoyce after their breaking. So that heart-ſmitten Publican crys out, *Lord be merciful to me a ſinner*, and then goes away in a juſtified condition. Till Sin be removed by Repentance what peace can there be? *What peace ſo long as the Whoredoms of thy Mother* Jezabel, *and her Witchcrafts are ſo many?* What peace ſo long as iniquities remain unrepented of? So long as Wind remains ſhut up in the bowels of the earth that can get no vent, an Earthquake daily is to be feared; ſo here, an Heart-quake is to be expected, until you have repented.

Pſal. 51

Luke 18. 13

2 *Labour by faith to take hold of Jeſus Chriſt*, whoſe Bloud alone is able to cleanſe our Conſciences from dead works, *i. e.* from ſin; when *wee look up to him* (with the eye of faith) *whom we have peirced, and be in heavineſs*

Heb. 9. 14

Zech. 12

neſs for him, as a man is in heavineſs for the death of his firſt born, this brings peace. Faith devolves all our guilt upon our Suerty Chriſt, and then takes hold of his Meritorious Righteouſneſs, which becoming ours by application, we
Rom. 5. 1 are juſtified in Gods ſight, and thereby acquitted from ſin.

3 *Walk up unto the Goſpel*; the promiſe of peace is
Gal. 6. 16. made alone to them that walk according to this rule, not according to the fleſh, but according to the Spirit, this brings peace. Mark the perfect man, and behold the up-
Pſal. 37. 37 right (in heart and life) *for the end of that man is peace.*

4 *Keep a good Conſcience*; this is as a continual
Prov. 15. 15 Feaſt, not only in Life, but when Death ſtares thee in the
Eſ. 38. 1, 2, 3 face; as we ſee in *Hezekiah*, *Remember, O Lord, now I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.* And upon this account *Paul* was ſo careful to
Acts 24. 16 exerciſe himſelf, in keeping a good Conſcience, free from offence, both towards God, and man. A *polluted, corrupt Conſcience*, will ſting a man in the end, as we ſee in *Spyra*, and many Apoſtates; whereas *an undefiled Conſcience* will chear us in the worſt of times.

1 Cor. 15. 31 5 *Dye daily to ſin*; make it thy work every day to drag thy corruptions to the Croſs of Jeſus Chriſt, never leaving till thou haſt faſtned them there, and gotten them Crucified, even thy beloved ſins mortified within thee; and dye daily unto the World; get into Chriſt, *by whom the World may bee crucified unto thee, and*
Gal. 6. 14 *thou unto the World*, and carry thy ſelf as a Crucified man in reſpect of it, not heeding, minding, or regarding of it, and if thou doeſt thus, thou mayeſt expect an intereſt in this common Mercy among all Saints, to dye in peace, whether ever thou ſhare in the later part of the Promiſe or no, to be buried in a good old age. Which leads me now to the ſecond Branch in this Promiſe, *Thou ſhalt be buried in a good old age*. Whence we may take notice of this laſt obſervation.

Doct. *That burial in a good old age is afforded unto ſome Saints by Gods ſpecial indulgence*;

For

For the profecution of this truth I ſhall labour to ſhew

1 What is meant by Burial.

2 What by a good old Age.

3 How it may be made out, that for a Saint to bee buried in a good old age is an evidence of Gods indulgence

Q. 1. *What is meant by Burial?*

Sol. Burial ſpeaks nothing, *but the covering of the dead body of man with earth*, or the interring of it. קָבַר operuit, terra humavit

Now touching Burial I have nothing to ſay, for any thing that ſavours of the leaſt of Superſtition in it, *I neither look upon it if denied by cruel men*, as any badge of Gods Curſe to Beleevers, though ſometimes he gives way to ſome ſuch ſtupendious diſpenſations, which was the ground of that ſad complaint of old, *The dead bodies of thy Servants have they given to be meat unto the Fowls of the Heaven, and the fleſh of thy Saints unto the beaſts of the earth, their bloud have they ſhed like water round about* Jeruſalem, *and there was none to bury them.* Pſal. 79. 2

Men indeed have diſcovered much inhumanity this way, eſpecially Papiſts againſt Proteſtants, by prohibiting their Burial, or digging up their bones again, as they did of *Bucer, Fagius, &c.* ſuch acts ſavour of wrath in men, but none in God towards them that were in Covenant with him. Acts & Mon.

So neither do I conſtrue it if afforded, or permitted, as any help to heaven, becauſe upon the diſſolution of the body, the Spirit returns to God that gave it, the Soul is admitted immediatly into the embraces of God, though the body be kept above ground divers daies together; yet this I may ſay, upon a Scripture account, concerning Burial, that the decent interment of the bodies of Saints, when death hath divorced thoſe old companions, the Soul and Body, ſpeaks

1 *Mercy in the Interrers*, which *David* acknowledged in burying the body (the trunck) of *Saul*; though we know he was a bad man, yet he ſo farre reſented this act of the men of *Bethſhemeſh*, that he ſends unto them this Meſſage, and with it this benediction, *Bleſſed are yee* 2 Sam. 2. 5, 6

of the Lord, that have ſhewed this kindneſs to Saul, *and have buried him*; and he adds this prayer for them, *The Lord ſhew kindneſs and truth to you*, and paſſed this Promiſe unto them, *I alſo will requite this kindneſs, becauſe yee have done this thing.*

2 *Juſtice, in them that diſcharge this office*; when the Soul is returned to God that gave it, it is a part of juſtice that the Body ſhould return to the earth whence it was taken, the Earth indeed is the *common Mother of all*, who receives all that came from her, as the Mother the Childe into her lap. God I know laid this in juſtice upon man for ſin at the firſt, *Thou ſhalt return to the earth, for duſt thou art, and unto duſt thou ſhalt return.*

Eccleſ. 12. 9

γῆ μήτηρ πάντων

Gen. 3. 19

3 *It ſpeaks hope*, that the interrers have of the happy Reſurrection of thoſe bodies which now they commit to the ground, they having been Inſtruments of Righteouſneſs, Members of Chriſt, and being ſtill united to him, ſhall certainly be raiſed by him unto glory; and upon theſe accounts I deem the care of Saints to have been to *ſee their friends decently interr'd*, as (a) *Iſaac*, *Abram*, (b) *Joſeph*, his Father *Jacob*, and thoſe devout *men*, (c) *that ſtoned*, *Maſſacred*, Martyrd Body of that Proto-martyr *Stephen*, as knowing that the bodies of Saints ſown in corruption, ſhall be raiſed in incorruption; ſown in diſhonour, ſhall be raiſed in glory; ſown in weakneſs, ſhall be raiſed in power. And hence the Burial-place among the Greek Fathers is called the ſleeping place, or the *Dormitory* of *Saints*, they only ſleep, and therefore they will awake again, they ſtill though in the duſt are united unto Jeſus Chriſt, and ſhall be reunited with their Souls, that aſcending to Heaven, they may be ever with the Lord.

(a) Gen. 25. 9
(b) Gen. 50.
(c) Acts 8. 2.

Κοιμητήριον

1 Theſ. 4.

Q. 2. *What is meant by a good old age?*

S. 1. The Notion here *rendred Old Age, properly imports gray hairs*, and by a Metonymy of the Adjunct, *Old Age*, gray hairs being the ordinary diſcoverers of it, for that obſervation of that Rabbine, that gray hairs is more than old Age, becauſe as he ſaith, a man at ſixty

Buxtorf.

is

is come to old Age, and one at ſeventy to gray hairs, after which a man becomes decrepit. This is but his meer Phanſie, for how many even with us come to gray hairs before fifty years, ſome before forty years of age? But to wave this, it is ſufficient for us to know, that in the Old Teſtament they are uſed as *Synonimaes*, i. e. *words ſignifying the ſame thing*, and that by old age we underſtand, *the winter of mans life*, the *evening*, or *Sun-ſet of his days*, *the utmoſt period of his time on earth*. Other Ages have ſtill another Age to ſucceed them, as Childe hood is ſucceeded by Youth, Youth by Man-hood, Manhood by Old Age, but *old Age hath no other Succeſſor but Death*, it *being the laſt declenſion*, or *degree of the longeſt life*.

2 By a good Old Age we mean *not barely a great age*, though I confeſs old Age is an Embleme ſome way of Gods Eternity, whence he is ſtiled the *Ancient of days*, and therefore ſo deſcribed, his *raiment was as white as ſnow* and the hair of his head as white as wool; a *Periphraſis* of old age; and beſides, old age hath been *honoured by God*, *in chooſing* men of age for weighty imployments, as God choſe *Moſes* and *Aaron* when they were ſtricken in years, to lead *Iſrael* out of *Ægypt*, and when he would eſtabliſh a ſtanding Judicatory in *Iſrael*, he would have ſeventy men of the Elders of *Iſrael* gathered unto him; Moreover, their Judges were old men that ſate in the Gate to hear, and determine the Cauſes of the people that were brought before them; nay, I acknowledge that old age is ſome way venerable in it ſelf, which was the ground of that Command, *Riſe up before the hoary head, and honour the face of the old man*; thoſe of *Gadera* built a Temple to old age, becauſe of the reverence and reſpect they bore unto it.

Dan. 7. 9.

Numb. 11. 16

Deut. 22. 15

Levit. 19. 32

Ælian.

2 *Much leſs do we mean by a good old age, the turning over of many years in a way of ſin, old age cannot be good where old men are naught, ſin being a reproach to any people*, or perſons, whether they be old or young; to ſee men ſtricken with age, and over-run with covetouſneſs,

Prov. 14. 34

when all the Limbs of their bodies grow old, only covetouſneſs grows young, which makes them afraid ſometimes to uſe what God hath caſt in upon them, and the leſs of the way they have yet to travel, the more they are a coveting proviſion for the way; or to ſee an old man over-run with pettiſhneſs, frowardneſs, croſneſs, that no man can ſpeak to him, no more than to *Nabal*; or to ſee the fruits of the old man, old corruptions to remain in ſtrength, a man abiding in old age, an old *Swearer*, an old *Drunkard*, an old *Cheater*, an old *Athieſt*, contemning the Word, or Miniſtry, &c. In brief, when a man remains *an old weather-beaten ſinner* though his age be continued to a hundred years, it can never be a good old age unto him; *for a ſinner of an hundred years old ſhall be accurſed.*

Quo minus reſtat viæ eo plus quærunt viatici. Cicero de ſenectute.

1 Sam. 25. 17

Eſ. 65. 20

3 *Nor yet do I mean that old age* is therefore good, becauſe only attended with Corporal, or outward good things, ſuch as are Health, and Strength, though I deny not to be lively in old age, and to injoy a good meaſure of them, to be a great bleſſing; when a man is able to ſay with *Caleb*, who profeſſed, *I am this day fourſcore and five years old, and yet I am as ſtrong this day* as in *the days that* Moſes *ſent me, as my ſtrength was then, even ſo is my ſtrength now* for war both to go out and to come in; it is a great mercy but yet common with Chriſtians and Pagans, as with *Maſiniſſa* in *Tully*. Neither do I look upon old age as only good when attended with Riches and Honour, though theſe make old age ſometimes the more pleaſant, when Grace is preſent for the managing of them; yea I acknowledge old age to be uncomfortable, *where a competency of Creature-comforts are wanting*; however, if Grace be abſent, though Riches be preſent, old age cannot be good.

Joſh. 14. 10, 11

Lib. de Senect.

γηρᾶν ἄπορον. Laert.

4 But old age is then good,

1 *When men are good in old age.* I do not look that any man is, or can be good of himſelf, for there is none *good but God*; but men are then good when they are made good by the ſanctifying Spirit of God; or plainer thus,

Mat. 19. 17

Then

Then old age is good when crowned with Grace, the beſt of good things; hear *Solomons* determination, *A gray head is a crown of glory, if it be found in a* way *of righteouſneſs.* When a man hath put off the Old Man, and put on the New, which after God is created in righteouſneſs and true holineſs, when he hath the Image of God repaired in him, which makes him *renew his youth like the Eagle.* I ſhall not diſpute the manner of it, how the Eagle doth renew her youth, whether it be by ſoaring aloft into the Element of Fire, and there leaving her Feathers, and caſting her ſelf ſpeedily into the Sea, whereby ſhe grows young again; yet there is this Morally in it, when the Soul ſoars aloft to injoy communion with God, who is as a conſuming Fire, out of Chriſt, the Soul caſts it ſelf into the ſea of Mercy, into that Fountain opened for Sin, and for uncleanneſs, whereby it doth renew its Spiritual youth; or whether it *be by knocking off her beak* (the upper part of her *bill*) by beating it againſt the Rock, which *Morally* we may thus apply, when the Soul findes corruption in it ſelf, it gets to the Rock Jeſus Chriſt, and there repenting and believing, yea by the higheſt actings of Faith indeavouring to knock off its beak, its inordinate deſires to the World, a Saint becomes clad with the Sun of Righteouſneſs, and preſently the Moon is under his feet, which makes him to uſe the world as though he uſed it not; a renewed old man is as a renewed Eagle, inabled to *mount up in* duties *with wings* as Eagles, to *run* in the ways of Gods Commandements, and yet *is not weary* (of well-doing) to *walk*, and *yet is not faint*; in a word, when the Soul of man is once bathed in that Fountain that is ſet open for the cure of Sin, he comes out as *Naaman* out of *Jordan*, when *his fleſh was reſtored as the fleſh of a little* Childe, and hee became clean. Man waſhed in this Fountain becomes a new Creature, having a new nature, i.e. a Divine Principle of good infuſed into him, and *this makes him good, good at all times, good in age eſpecially.*

Prov. 16. 31

Pſal. 103. 5

Zenor. adag.

Rev. 12. 1

Eſ. 40. 31

2 King. 5. 14

2 Pet. 1. 4

2 *When men do good in old age,* as the Lord hath rejoyced

Eccleſ. 6. 3. 6

ced over them to do them good, ſo they make it their
Pſal. 92. work, even with joy to do all the good they may, that
makes them *in age more* holily *fruitful* than ever in
youth, I mean in all the fruits meet for repentance, in all
the fruits of the Spirit, as in *love, joy, peace, long ſuffering,*
Gal. 5. 22. *gentleneſs, goodneſs, faith, meekneſs, temperance,* with all
the expreſſions of them, wherewith they abound in old
age; in this, *trees planted by Chriſt* in his Church, differ
from *trees planted by men in their* Gardens, the former are
alwaies moſt fruitful in age, as the Pſalmiſt avers, ſuch
Pſal. 92. 13, as *are planted in the Houſe of the Lord,* (*i.e.* ſuch are
14. 15. implanted into Chriſt) *they ſhall flouriſh in the Courts*
of our God, they ſhall ſtill *bring forth fruit in old age,* viz.
The fruits of Piety, Purity, Mercy, being deſirous cor-
dially to Conſecrate, as their time and ſtrength, ſo their
eſtates to God, ſaying as *David,* of *thine own, Lord have I*
1 Chro. 29. 14 *given thee.* A good old man looks upon himſelf only as a
Steward of all outward injoyments, and as a Steward he
will be careful to diſpoſe of all according to his Maſters
minde; he puts down his *Imprimis* for the maintenance
of the Worſhip of God, and his *Items* for the poor, the
ſick, the lame, the blinde; and in a word, he doth endea-
Gal. 6. 10. vour to *do good to all men, but eſpecially to thoſe that are of*
the houſhold of faith, he doth deſire to be *rich in good works,*
ready he is to diſtribute, willing to communicate, laying up in
ſtore for himſelf a good foundation againſt the time to come,
that he may lay hold upon eternal life, 1 Tim. 6. 18. In
a word, he makes it his end to honour God with his ſub-
Prov. 3. 9 ſtance, and with the firſt fruits of his increaſe, as know-
ing this to be the moſt thriving way.

3 *When a man grows up to be an old Diſciple,* then old age is
Prov. 3. 5. good, when a man is grown old in the ſincere profeſſion
Acts 21. 16. of the Goſpel, as we read of *Mnaſon* dignified with this
title, becauſe he had been a Diſciple of long ſtanding in
the Church of God (whether he were of the Seventy two
firſt ſent abroad by Chriſt, or one that came in to Chriſt
long before others) an old Diſciple he was: and Spiritual
ſeniority carries Spiritual dignity along with it; and

upon

upon this account *Paul* gives preheminence to *Andronicus*, and *Junia*, becauſe they *were in Chriſt before him*; Rom. 16. 7. an old Diſciple as an old friend ſhould be valued at a far higher rate than old gold

4 *When a man is adorned with thoſe Graces that are the ornaments of old age*; what though his face be withered, or furrowed with wrinckles without, yet the *hid man of his heart is deckt with grace within*, eſpecially with thoſe reckoned up by Saint *Paul*, as *ſobriety* (in Opinions, in converſation) in meat and drink (which ſometimes prove a ſnare to men in age, as they did to *Noah* and *Lot*.) 2 *Gravity*, conſiſting in a ſeemly, modeſt, yea venerable deportment in Geſture, Speech, Apparrel, Countenance. 3 *Temperance*, which ſpeaks the moderating of themſelves in reſpect of their deſires, but above all with 4. *Soundneſs in the* 1. *Faith*, not as Reeds blown up and down with every wind of Doctrin, but built upon the Rock Jeſus Chriſt, they remain unmoveable; yea when moved to renounce Chriſt, or his Truth, they reply with *Policarpus*, This fourſcore and ſix years have I ſerved him and he never did me hurt, and ſhall I now defie him? &c. Tit. 2. 2. Euſeb. l. 4. c. 15.

2 *Soundneſs in Charity*, in *love* to God, to Chriſt, to his Church, his Miniſters, his Members, where he ſees any thing of Jeſus Chriſt.

3. *Soundnes in patience*, willing to do or ſuffer any thing for Chriſt, counting all things but loſs or dung that ſo he may win him. *Phil.* 3.

To conclude, when a man is *gray in years*, and *gray in all ſanctifying Graces* that beautifie old age, old age is good then to him, and for him.

5 *When a man is every day more and more built up* in all *the old experiences of* Gods Love and goodneſs towards him, as *David*, *I have been young, and now am old, yet never ſaw I the righteous forſaken, nor his ſeed begging bread.* Pſal. 37. 25 What though others of his intellectuals do decay with age? yet he is careful to keep his memory for to bee a Store-houſe, a Treaſury of all Gods Mercies, as we ſee in old *Abraham*, what a Recognition do we read of Gods

Gods old loving kindneſſes. *Gen.* 24. 7. The Lord *which took mee from my Fathers houſe, and from the land of my Kindred, and which ſpake unto mee, and ſware unto mee ſaying, unto thy ſeed will I give this land.*

So in old *Jacob*, *what a mercy-admiring man was hee? the* Gen. 48. 15, 16. *God that fed mee all my life long to this day; the Angel that redeemed mee from all evill, &c.* as the Remembrance of old ſins is loathſome to a gracious old man, ſo of old mercies exceeding gratefull, &c.

6 *When a man in his old age makes it his buſineſs to finiſh that work that God hath given him to do.* A man came not into the World to eat, drink, ſleep, take his eaſe, or heap up Riches, but God ſent every man into the World upon ſome ſpeciall account or other: whether as a Magiſtrate, a Miniſter, or a private Chriſtian? among other ends as private perſons, God ſent us into the World that wee Phil. 2. ſhould *work out our Salvation with fear and trembling, to* 2 Pet. 1. 10. *make our calling and election ſure*, i. e. ſure to our ſelves; when a man makes it his work, *to work the works* of him Joh. 9. 4. that *ſent him, while it is called to day*, becauſe hee knows *the night comes in which no man can work or walk*; when a Joh. 17. man can ſay with Chriſt, not long before his death, I have finiſhed the works thou gaveſt mee to do; or with aged 2 Tim. 4. *Paul, The time of my departure is at hand; I have fought a good fight, I have finiſhed my courſe; I have kept the faith, henceforth is laid up for mee a Crown of Righteouſneſſe*; when a man with *David* hath ſerved God in his Generation, then death becomes welcome.

Seventhly and laſtly, *Old age is then good when a man makes it in old age his only work to make proviſion for death, his paſſage to happy eternity*, as *knowing* with *Peter, ſhortly he muſt* 1 Pet. 1. 14. *put off this Tabernacle of his*, he ſaith as *Iſaack, behold I am old and know not the day of my death*, only I deſire to provide Mat. 27. 60. for it, and is alwaies a pondering of it, it was upon this 2 Sam. 19. 25, 37. account that *Joſeph of Arimathea built his own Monument*; and *Barzillai* when moved by *David* to turn Courtier, and to go with him to *Jeruſalem*, *hee humbly begs a diſmiſ-* De morte magis quam de delitiis aulicis cogitat. Lavater. *ſion, that hee may turn back to his own City, and die there, and*

be

be buried by the grave of his father and of his mother, and that becauſe that day hee was fourſcore years old, he minded more to provide for death, than to injoy momentary Courtly delights; ſo old *Simeon* waited *for (Chriſt)* the conſolation of *Iſrael*, and old *Anna* departed not from the Temple, but ſerved God *with faſting and prayer day and night*, and all to fit themſelves the more for their diſſolution. Luke 2. 25.37

3 Q. How it may be made out for a man to be buried in a good old age is a ſpecial favour and mercy of God.

S. To *be buried at any time ſavours of ſome mercy*, as *Jer.* 22.19. it ſavours of Judgement, to be buried with the burial of an Aſſe, or to lye uninterred becauſe of ſin.

But *to be buried in a good old age*, we cannot but look upon it as a choyſe mercy, *becauſe very few* live to bee old; *look upon an Apple-tree in the Spring*, you may almoſt ſee it covered with Bloſſoms, yet how many fall before they come to knit? and if knit, how many fall yet before they come to be ripe? many are worm-eaten, and they drop; many are beaten down by violent Tempeſts, ſcarce one of ten, yea twenty, yea ſometimes not one of forty comes to its full maturity; *ſo it is in regard of man*, abundance of Children like bloſſoms ſeem to cover the ground, but how few of them live to Youth, fewer to Manhood, feweſt of all to old age? but how infinitely farre fewer do live to a good old age? it muſt needs therefore be a chief Mercy. Is it not a Mercy when we have done our work, then to be called home to receive our Wages? Then to be gathered when here we are fully ripe? then to come to the Grave in a full age, *like a ſhock of Corn comes in his ſeaſon*? To conclude, is it not a mercy then to be called to make your account, when we have been long a preparing, and making ready for it? *the accounting day to a juſt Steward is a glad day indeed*, when he can do it with joy, and not with grief; this fills the Soul with panting, *Come Lord Jeſus, come quickly*; becauſe he hath now made his peace with God, and hee Eraſmus de contemp. mundi. Job 5. 26. Rev. 22. 20.

Luke 21. 28 can now lift up his head, becauſe *his* full *redemption draws nigh*, being inſured that the day is now drawing on apace, when he ſhall hear Chriſt thus ſpeaking unto him, *Come thou bleſſed of my Father, inherit a Kingdom provided for thee from the beginning of the world.*

But for the improvement of all, take theſe three words.

Vſe 1. To you concerned in *this great, this common loſs*, wherein the Daughter hath loſt a tender Father, the Grand-children an indulgent Grand-father, the Servants a good Maſter, the Pariſh a worthy Pariſhioner, the Congregation to which he belonged a vigilant Elder, yea the City a great Ornament; I know the loſs is great to all related to him, yet to alleviate your grief weigh with me

1 *Gods great mercy to you in ſparing him* ſo long, a Father, a Friend, a Maſter, a Pariſhioner, an Elder, that he might be eyes to the blinde, ſtrength to the weak, a cloather of the naked, one that ſtood often in the gap to divert Wrath from you.

2 *Gods mercy to him in gathering* him to his Fathers in peace, admitting him to burial in a good old age.

3 Ponder, *though we may mourn*, yet we muſt *not murmure or mourn as them without hope* for him that ſleeps in Chriſt, Lazarus *our friend ſleeps*, our deceaſed friend is only gone to ſleep, he will awake again in the Reſurrection; could he now ſpeak unto you he would doubtleſs ſay, *Weep not for me, but weep for your ſelves.*

1 Theſ. 4.

2 To *you not only that are concerned in this* loſs, but to *all of you that knew* him, take notice of that light part of his Cloud which he held forth long before you, there were many ſignal things in him worth your imitation.

1 *His conſtant attendance upon the Word*, which I obſerved to be in him theſe ten laſt Winters, when ſo many went back *in the late defection* from Ordinances among us, he ſpake in effect as *Peter* when the Diſciples were queſtioned, *Will yee alſo go away? Lord, to whom ſhall we go, thou haſt the words of eternal life?* When others

Joh. 6. 66. 68.

through

hrough ſloathfulneſs would not riſe, how diligent was he in coming to the Morning Exerciſe, eſpecially on the Lords Day, even in the ſharpeſt Winter ſeaſon, when health would permit him?

2 *His real friendlineſs to all the Embaſſadours of Jeſus Chriſt*, yea to all where he ſaw any thing of Chriſt; he was both open handed, and open hearted to all the needy Members of Chriſt, and would more gladly do good than receive thanks for the good he had done.

3 *His ſympathiſing with the Church of God* in all her ſorrows, eſpecially heretofore in the *Palatinate*, and at preſent in *Piedemont*; as *Lots* Captivity ſetled on the ſpirit of *Abram*, ſo did the miſeries of the people of God on his heart, he ſeemed to be of *Eſays* and *Jeremies* temper. Eſ. 22. 4. *O the Rowlings, Yernings, compaſſionate Meltings for them that were Maſſacred*, and his bounty to them that did ſurvive, often ſaying of our Popiſh Adverſaries in the Maſſacre of *Piedemont*, we have *only a pattern of that Stuff which our enemies would cut out for us all.* Jer. 9. 1.

4 *His exemplary Piety*, he taking up the reſolution of old *Joſhua*, *I and my houſe will ſerve the Lord*; his known Meekneſs and Humility, though God had caſt in a great Eſtate upon him, yet he was not lifted up; a *meek and quiet ſpirit in the ſight of God is of great price.* I omit his walking in a way of private communion with God, which was beſt felt in himſelf, yet he gave many diſcoveries of it to all that came near him that were acquainted with the workings of the Spirit. Joſh. 24.

3 To all of you now that count upon, or deſire to come to the Grave in a good old age.

Q. *It may be ſome of you may be inquiring, what muſt I do that I may ſhare in this branch of this Promiſe?*

Sol. I ſhall only give a brief anſwer unto this, and ſo diſmiſs you.

1 *If thou be young*, lay the foundation of a good old age in Youth, *Train up a Childe in the way he ſhould go, and he will not forget it when he is old.* A young *Timothy* will prove an old *Mnaſon*, a young Diſciple will become Prov. 22. 6.

come an old Diſciple; but can any man look for good
Eccleſ 12. fruit from that tree in Autumn, wherein hee could not behold either Bloſſoms or Leaves in the Spring? *Remember* therefore *thy Creator in the days of thy youth*; remember, to acquaint thy ſelf with him, and to make peace, that ſo good may come unto thee in time of age; get grace in youth, and become *obedient unto thy Parents*,
Exod. 20. 12 which probably may prepare a way for thy Burial in a good old age.

2 *If Youth be elapſed, or run out in vanity*, yet

1 Now *preſently repent*, repent of ſins of Youth, and ſet upon the ways of Holineſs; *Paul* had been in his
1 Tim. 1 15 youth a Perſecutor, injurious, a Blaſphemer, yet after repentance what a foundation did hee lay of a good old
1 Cor 5. 10. age, labouring more abundantly than others? he had been zealous to draw others to Hell, ſo now he was as forward to win others to Heaven; for *Auguſtine*, how vain, vilde, vicious, ſinful was his youth, wallowing himſelf in all Licentiouſneſs, as his confeſſions ſpeak? where how doth he bewail himſelf, & yet after repentance, what an uſeful Inſtrument was he in the Church of Chriſt? many admire, and that deſervedly, *Chryſoſtoms* golden Rollings, *Cyprians* Martyr-like ſpirit; running through all his Works; but we may behold theſe, nay more than theſe in *Auguſtine* after his repentance.

2 *Reſt not till thou be implanted* into Jeſus Chriſt; our ingrafting into him intitles us to dye in peace, and to live not only long here, but even to eternity hereafter, as freeing
Rom. 8. 1 us from Condemnation, and enſuring us of admiſſion into Heaven. The Science ingrafted into the tree liveth as long as the tree, and we ingrafted in Chriſt, as long as Chriſt, and that will be to eternity; if our implantation qualifie us for eternity, it cannot but qualifie us for the longeſt date of life here below.

3 *Live piouſly being implanted.* Piety not only hath the promiſes of this life, but of that that is to come; impiety cuts aſunder the thread of our lives, but *Piety prolongs our*
Prov. 3. 1. 2 *days*, as *Solomon* witneſſeth, *My Son, let thine heart keep*

my

my Commandements, for length of days, and long *life,* and peace ſhall they adde to thee.

4 *Live temperately,* leſt thou diggeſt thy Grave with thine own teeth; ſobriety being the beſt natural means for the prolongation of life, as is obvious to experience.

3 If *thou art a verging, or inclining towards* old age, and art implanted into Chriſt.

1 *Shew thy ſelf to be a tree* of Gods planting in all thoſe fruits of the Spirit, mentioned by the Apoſtle, as God hath made thee good by Grace, ſo be thou abundant in all gracious actings, in all Chriſtian duties. Gal. 5. 22

Fruit-bearing trees are ſeldom cut down till they become fruitleſs.

2 *Let thy life be a life of Prayer,* and wraſtling with God, among other things, that God would not caſt thee off in the time of age, nor *forſake thee when thy ſtrength faileth*; yea let thy life be a perpetual meditation of death, and all the days of thy appointed time do thou wait upon God until thy change ſhall come. Pſal. 71. 5, 6. 17, 18 Job. 14. 14

3 *Get old* Simeons *light,* or his *clear ſight of Chriſt,* by faith, when thou haſt once obtained this thou wilt then be panting with him, and crying, *Lord now letteſt thou thy ſervant depart in peace;* old *Abraham* was then happy when he ſaw the future day of Chriſt by the Proſpective-glaſs of faith, through the interval of two thouſand years diſtance, and no wonder that he rejoyced; men go to Hell with their eyes ſhut, but to *Heaven with their eyes open.* Luk. 2. 26 Joh. 8. 56. Acts 7. 55.

4 *Wait then for old* Pauls *Crown,* if in ſincerity thou art able to ſay, The time of my departure *is at hand, I have fought a good fight, I have finiſhed my courſe,* I have kept the faith; *thou maiſt then conclude,* henceforth *is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge* ſhall give unto me *at that day, and to all that love his appearing*; if conſtantly thou perſevereſt, and goeſt on in the ways of faith, and love, and holineſs, thou maiſt expect the accompliſhment of this Promiſe unto thee, *to go to thy Fathers in peace, and to be buried in a good old age,* if the Lord ſee it meet for thee. 2 Tim. 4. 8, 9

A
Short Narrative of the Life and Death
OF
JOHN LAMOTTE Esq,

John Lamotte Esq; sometimes *Alderman* of the City of *London*, was born at *Colchester* in *Essex*, May 1. 1577. his Father was *Francis Lamotte* (Son of *Baldwin Lamotte* of *Ypres* in *Flanders*) who, in the time of the great Persecution in the Low Countries, under Duke *D' Alva*, was driven out of his Native Country, and came, together with his Wife *Mary*, to shelter themselves, and to enjoy the free profession of the true Religion (for which they had abandoned all their Temporal (very considerable) goods, and enjoyments) under the protection of that famous *Nursing-mother* of Gods afflicted Children in those bloudy times, Queen *Elizabeth*, here in *England*, in the fourth year of her Reign; taking up their residence at *Colchester*, where he lived many years in very good esteem, and was very forward and industrious for the setting up, and promoting of the *great Manufacture* there, for the Publick good, and God blessed him in the same, and in a hopeful Issue, untill he dyed in a good age at *London*. Now as both these *Parents* had made *Piety their greatest* interest, and the *Freedome of Religion their best Purchase*, so they were ever

exceeding *ſollicitous, and diligent to ſeaſon their Children*, and this their *Son* eſpecially, from the very Cradle with the *fear and nurture of the Lord*, and that with ſuch bleſſed ſucceſs on him, that having Piety inſtilled into him by their means, and publick Ordinances, through Gods Grace, he never departed from it to his dying day, but proved moſt exemplary therein, through all the courſe and relations of his life; ſo that even in *his younger years* he never was given to, nor delighted with thoſe vain and ſinful Sports and Paſtimes, to which youth is ordinarily ſo prone to, and ſo hard to be weaned from. His *Recreation was commonly to turn from one honeſt or pious employment unto another*, as from that of his Calling, (being brought up timely to Trade and Merchandize and in which he was always very careful, and induſtrious) to the reading of the *Bible*, and other *good Books*, Meditation, and learning of *Languages*, acquainting himſelf with ſeveral of the beſt *Hiſtories*, eſpecially ſuch as treated of the *Perſecutions*, and *Deliverances* of the Church of God, and the *Propagation of the Goſpel*, all which he made in a manner his own, ſuch delight he took both in the peruſal, and rehearſal of the ſame on all occaſions, and yet omitting no publick opportunities, whereby he might nouriſh communion with God at any time.

He would often bleſs God, that according to his earneſt prayers (when he came firſt up to *London*) hee had kept him from bad *company*, and from all allurements and engaging occaſions of haunting Taverns, and the like places, whereby ſo many hopeful young men come to be undone. Being grown up to ſome greater *maturity of years and Grace*, and acquaintance with God, and beginning to *Trade* for himſelf, his ſingular *care and exactneſs, induſtry, and diſcretion*, was ſoon taken notice of, and he had more credit when he began, than divers that had lived in pretty good repute before him, every one was ready and even deſirous to truſt him, and deal with him; which great advantage he nevertheleſs uſed very ſoberly, undertaking no more than he was well able to manage,

nage, and minding what once he had undertaken, with all the vigilancy and attendance ſuch employments, and the duty of his Calling did require; and the bleſſing of God was evidently upon all his ways and affairs, yet ſo that as he was not haſty to be rich, *he* would often ſay, *hee was not haſtily rich.*

By Gods good providence and direction, he was afterwards guided to *Marry* a party of like good and pious education, and diſpoſition, and of a Stock likewiſe tried, and grown up under Perſecution, Miſtris *Anne Tivelin*, whoſe Parents had ſheltered themſelves at *Canterbury*: ſhe was then the Widdow of Mr. *David King* Merchant, of whom ſhe had Mr. *Ezekias King*, yet living, the pious and learned Miniſter of *Fulmore* in *Cambridgeſhire*; with this Conſort Mr. *Lamotte* lived well and comfortably many years, and they had together ſeveral gracious Children, eight in all, whereof ſix, two Sons and four Daughters, dyed in their yonger years, and only two Daughters (moſt piouſly and vertuouſly educated) lived to married eſtate; the elder *Heſter*, being wedded firſt to *John Manning* Eſq; an eminent Merchant of this City, by whom ſhe had three Children, but none ſurviving him, and after his deceaſe to Sir *Thomas Honywood* Knight, of *Markhall* in *Eſſex*, both living yet happily together, beloved and honoured of all that know them farre and near, together with their hopeful Iſſue, two Sons and one Daughter, the remainder of ſeven Children they have had together; the younger Daughter *Elizabeth* was married to that worthy Gentleman Maſter *Maurice Abbot*, (Son to Sir *Maurice Abbot*, once an Honourable Alderman, and Lord Mayor of this City, and Brother to thoſe two famous *Abbots*, *George*, ſometimes Arch biſhop of *Canterbury*, and learned *Robert*, Biſhop of *Salisbury*) and by him ſhe had that hopeful Son and ſtudious Gentleman Mr. *Maurice Abbot*, the preſent Coheir with his Aunt, beſides three others dying young, as ſhe alſo her ſelf was not long enjoyed, and dyed exceedingly bewailed for her ſingular parts, piety, and

goodneſs: Thus, though Mr. *Lamotte* left but *one only Daughter ſurviving, and four Grand-children*, yet he ſaw 22 of his of-ſpring.

His firſt wife deceaſing about the year 1626. he married again the year after Mris. *Elizabeth Monk*, the widdow of *Levinus Monk* Eſquire, one of the ſix Clerks, a Gentleman of rare parts, truſt and experience in ſtate-affaires in King *James* his time; with her he lived eighteen years, but had no iſſue by her.

During all this time, as he advanced ſtill in *years, pietie, experience and eſtate*, ſo he was (through the mercy of God) accordingly reſpected, paſſing through, and bearing all the eminent *offices* in his *Pariſh*, *Company*, and elſewhere in the *City and Commonwealth*, until he was choſen *Alderman*; beſides the *Elderſhip of the Dutch Church* here, wherein he ſerved that Congregation, neer thirty years together, with that exemplarie *integrity of zeal*, as will not eaſily be forgotten; as alſo in all the reſt, he ſtill demeaned himſelf unblameably, equally deſirous and zealous ſtill to further and advance godlineſſe and honeſty, and to withſtand and reform abuſes and iniquity of all kinds.

The *Love* unto, and conſtant *attendance* upon the *Word of God* in publick and private, for the upholding and cheriſhing communion with God, by hearing and reading the Scriptures, and meditating therein, had ſo poſſeſt and filled his ſoul, that moſt of his diſcourſes and Letters were moſt favourly ſeaſoned with it, and he would often expreſſe a great deal of heart-grief and aſtoniſhment, at moſt mens heedleſſeneſſe in duties ſo highly and neerly concerning their everlaſting Welfare. And how real his piety and acquaintance with God was, appeared ſufficiently, as by many other diſcoveries, ſo alſo by thoſe ſtreams of true Chriſtian *charity*, which unceſſantly iſſued from him, and which made him not only willing and ready to impart and communicate liberally in that kind himſelf, but alſo to ſollicite and ſtir up others perpetually, *ſetting* all (as it were) *on fire of compaſſion*, that came neer him, eſpecially where and whenſoever any publick cala-

mity

miſy befell the people and Church of God: *No care, no paines, no coſt, charges, or trouble* was too much then unto him to teſtify his ſympathizing *bowells*, in and for their ſorrows and afflictions, whether at home or abroad; whereof, eſpecially, ſince the year 1620, the reſpective *Perſecutions and Troubles* in *France*, at *Rochel*, in the *Valtolin*, in *Bohemia*, in *Germany*, and more particularly in the lower and upper *Palatinate*, and therein above other places, the long continued diſtreſſes of the City of *Frankendale*, beſides many other caſes nearer home, in *England*, *Scotland*, *Ireland*, all along, even to the late cruell and barbarous maſſacre of the poor *Waldenſes in Piedmont*, could make up and ſhew forth in this One Member, ſuch a living Character and pattern of real Charity, as alaſſe, we ſee but few now a dayes, to the no ſmall diſcredit of our profeſſion.

And God having given him ſuch *largeneſſe of heart, and freeneſſe of hand*, he gave alſo unto him *underſtanding to manage all his affaires with order and diſcretion*, that he knew both *where and when to ſpare and to ſpend*, whereby he was enabled ſtill to do the more good, finding and acknowledging alwaies both the temporal and ſpirituall returns and comforts of doing the ſame; and that made him alwaies as God bleſſed him *to lay aſide a proportion for charitable uſes*, which he as carefully diſtributed afterward.

But if God was pleaſed at any time to exerciſe him with *loſſes or croſſes* of any kind, whereof he had his ſhare too (among other of Gods Children) as well in his *Trade and Eſtate* now and then, by ſeverall caſualties by Sea and Land, at home and abroad, in his ſeverall functions and relations, and eſpecially in his *body* by diverſe great *infirmities* and *ſickneſſes*, principally toward and in the latter part of his life, yet he alwaies ſhewed *abundance of patience* and *quiet ſubmiſſion, to the ever-good hand and pleaſure of his heavenly Father, and faithfull Redeemer*, comforting himſelf very much with the examples of *Jacob, Joſeph, Job, David*, and others of Gods Saints and ſervants,

vants, in all ages, with whose histories he was exactly acquainted; praying God still that in respect of his *outward man*, he so long vouchsafed him the benefit of his *sight and hearing* in that comfortable measure, whereby he could partake still of his holy *Ordinances*, both in publick and private; and for his *inner man*, that in all his troubles and afflictions, *God never long with-held his gracious and Fatherly countenance from him, in Jesus Christ*, wherein he found comfort sufficient to allay all his grief, and prevent all murmuring in his troubles; he did not much vent himself by discourses, but retired himself, and unbosomed his heart, and spread his condition before the Lord in prayer. When but three weeks before his decease, he was sore afflicted with extremity of head-ake and Colick, that he began to find some impatience to seize on him, he soon recollected and chekt himself, saying, *How often and fervently have I besought the Lord, that he would be pleased to fit and prepare mee for himself*, and his *everlasting Kingdome, and why then should I find fault and repine, now when he thus really and effectually doth prepare me, making mee by these very pains and torments, loathe this wretched World so much the more, and long for my happy change, and dissolution, and to be with my Redeemer*; and thus he continued for the most part, even to his *last hour*, which was *July* 13. 1655. in the seventy ninth year of his age; *looking death cheerfully in the face*, as of whom he was *not afraid*, being implanted into Christ, and thereby freed from the imbondaging fear of death, alwaies almost speaking of the same, and setting the remembrance of our latter end, both before himself, and others, upon all occasions, knowing there was no such effectuall means to make us apply our hearts to *wisdome*, that is to say, to the *fear of God*, the only Antidote against all other fear.

And as in *Troubles and Affliction* hee shewed a great deal of *filial submission and resignation to God*, so it was a comfort to all that conversed with him to see and observe his continuall *thankfull remembrances* of and *chearfull rejoycing* in *Gods mercies and goodnesse*, both to the *Church*

in

in g enerall and particular, and to the Land and *Nation* wherein he lived; as alſo to any of his dear *friends and relations*, as well as to his own *perſon*, loving both to hear and ſpeak much of that Argument, and ever and anon moſt feelingly exclaiming, *O what cauſe have wee to praiſe our good and mercifull God, that* yet *preſerveth*, yet *affecteth*, yet *delivers* and *favours us*, *and paſſeth by*, *and forgiveth our manifold infirmities*, *tranſgreſſions and provocations aggravated with ſo much unthankfullneſs*, *if yet we would love him and beleeve in him*, and yet *walk* in his feat obediently before *him*, to our *everlaſting happineſſe*. On Queen *Elizabeths* anniverſarie Coronation day, he would uſually bid ſome friends, and put them in mind of the great *Mercy of God* ſhewed to *England* on that day, by *quenching the fires in* Smith field, and continuing the *Goſpel* ever ſince, for ſo many years among us, even *beyond the number of years recorded in Scripture, of an uninterrupted proſperous eſtate of the Church*; and then, as alſo on his *Birth-day*, and other joyfull occaſions of friends, meeting at his houſe he would often ſay, he had deſired their company, *to eat bread with him before the Lord* (as *Jethro* and *Moſes* did) in remembrance of ſuch and ſuch ſignal *Mercies* and *Deliverances*, whereof *his memory was a living Chronicle*, eſpecially of thoſe grand Deliverances, both before and ſince the *Reformation*, from under the great ſufferings and bloody *Perſecutions in* France, *and the low-Countries*, whereof he would often diſcourſe in ſo punctuall and feeling a manner, as if he had been an eye-witneſs, yea a ſharer in them, taking many arguments thence of encouraging both himſelf and others, to be ſtill *mindfull of them in bonds and miſeries*, *as being themſelves in the body*; ſaying, why, *their caſe might have been ours*, *or may be yet*, *who knows?*

And inſtancing often in this particular with holy admiration and thankfullneſſe, that when his own *Father* (for Religion ſake being fain to flee for his life) ſtood doubtfull, whether, like as many others did, he ſhould repair for *ſhelter* to the *Palatinate* and *Frankendale*, or to

England

England, that yet God inclined his heart to chuſe *England* for his place of refuge, whereupon he would frequently inferre, hee had great cauſe, eſpecially ſince their late ſad condition in that place and Country (in acknowledgement of that *preſerving mercie*) to have a *fellowfeeling* of their Miſeries, wherein himſelf and his might have been *involved together* with them, ſince God had not only kept and ſafeguarded him and his from the ſame, but likewiſe abundantly bleſſed and protected him and them hitherto. And therefore he was very mindfull to ſend relief to many of them from time to time.

Together with all theſe *eminent graces*, God had likewiſe endued him with a large portion of *Wiſdome, Judgement, and Underſtanding*, in many things of moment and importance, grounded on much *experience, obſervation and practiſe* of his own, for which he was deſervedly much eſteemed by men of no ſmall place and account. *Hee brought ſtill forth out of his Treaſure old and new*, and knew ſo pertinently to produce, compare and apply the ſame, that it was great pleaſure and no leſſe profit and inſtruction to hear him.

The *pious and indefatigable care and pains hee took in bringing up of his Children, and governing his family, in the fear and admonition of the Lord*, is hinted partly already. *His perpetual indeavour* was to bring them into acquaintance and communion with God, and to make them ſtand in *filial awe and fear of him*, to read and meditate, and take delight in the *Word of God, to be well grounded and ſetled in Religion, and not ſhaken by every wind of Doctrin*: to avoid and *flee all vain and idle courſes, companies and dalliances*; to be *painfull, carefull and diligent*, every one in his peculiar *calling and imployment, orderly and exact* in all their *affaires, ſober and frugal* in the uſe of Gods good creatures, full of *bowels of compaſſion* to the afflicted and diſtreſſed Members of Chriſt, and to all that were in need, and chearfully *ready to communicate* unto ſuch; *loving and helpfull one to another, obedient* to all good *orders, ſubmiſſive to the Magiſtrate, reſpectfull to the Mi-*

niſtry

niſtry, Civil and upright towards all, and *watchful* at all times, to be in *readineſs* when the *Lord* ſhould *call* them hence, to give an *account of their Stewardſhip, &c. in all* which *he* would *ſay and exhort* them to no more than *himſelf continually endeavoured to practiſe before their eyes*; and that this his tender care towards them might yet extend beyond his life, and he *ſtill ſpeak* to them, and minde them of theſe ſayings, he left for them in writing, by abundance of *Letters* to his neareſt and deareſt Relations from time to time, eſpecially in one of his laſt Papers, written, as it ſeems, when he had ſet his Houſe in order, to be ready for the Lord (a Copy whereof followeth after this Narrative) ſuch excellent *inſtructions*, and *admonitions*, as ſheweth plainly, as he took pains and care to leave them a comfortable *Temporal eſtate*, ſo their Spiritual *good eſtate* was that he mainly wiſhed their whole hearts poſſeſt of, as his was, for to enjoy communion with God, and the *abiding comfort* thereof both in this life, and that to come, together with him.

A Letter of *John Lamotte* Esq; to his Daughter and Grand-children, written not long before his death.

Beloved Daughter, Dame Hester Honywood, *and beloved Grand-children,* Maurice Abbot, *and* Elizabeth, Thomas, John Honywood, *I do wish you all the blessing and peace of God the Father, and of our Lord Jesus Christ his dear Son, our Saviour and Redeemer, and that* his fear and love *may be so rooted and grounded in you, that it may knit and bind your hearts together in love and amity, as my heart has been to every one of you, ever praying for you all, that God of his mercy would bless you all, and* plant *his* fear in your hearts, *and* unfeigned faith in Christ Jesus in your souls. *I desire that no strife, nor envie, nor grudging arise about the dividing of the Estate* which the Lord of his mercy hath lent me, *for I setled the Land* after Prayer *by the best counsels and advice I could; and my personal estate I have by Will (after Prayer) to the best of my skill in all good Conscience,*

ſcience, as equally drawn it as I could; ſo I would after I am dead have you receive it from God with a thankful and contented mind, *and pray to the Lord to bleſs it to you, and every one of you to his own poſterity. I having been by Trade* a Merchant, *and what by Gods bleſsing I have advanced, I have endeavoured, and laboured to gain it honeſtly, and to keep faith & a good Conſcience always, ever acknowledging that theſe following Parties had a ſhare in my eſtate, as in all other mens,* The Common-wealth, the Service of God, *the* Miniſters, *and the* poor Members of Chriſt, *of whom, as I have endeavoured to be careful; ſo would I have every one of you to be zealous for the Service of God, heartily affectionate to the poor members of Chriſt, and to give, with the releef, a comfortable word when occaſion permits.*

John Lamotte.

Erratae marring the ſenſe.

PAge 3. l. 10. r. peece, p. 4. in the margin r. excindi. p. 7. l. laſt but one, r. him, p. 10. l. 10. r. an, p. 11. l. 36. r. mire. p. 14. l. 29. r. the heart, p. 15. l. 30. r. thou, p. 25. l. 34. r. our, p. 19. l. 35. r. naught, p. 27. l. 1. r. through. Omiſſions p. 4. l. 1. r. or adverſitively, but, &c. p. 25. l. 33. r. like as a ſhock.

D
B 1826

113629

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION